

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

SATURDAY MORNING, MARCH 27, 1819.

No. 13.—VOL. IV.

Price, \$3.00 in 6 months, or
\$2.625 in advance.

RESEARCHES IN AFRICA.

London Missionary Register, Oct. 1818.

sary for the consolation of the friends of the defunct.

A. I do undertake to produce all such papers; but there ought not to be less than four persons, in case of misfortune by sickness.

Q. Will your Highness give directions that a party shall not be obliged to proceed at the will of the escort, nor to travel in the heat of the sun, nor in the summer, unless they like?

A. The strangers shall be masters. From September to May is the time I recommend for an Englishman; but travellers have a fault of generally hurrying a caravan.

Q. Will you also answer for the assistance and guarantee of the King of Bournou?

Q. Can your Highness afford protection to a party going to the south-westward?

A. Nearly the same as through Bournou.

Q. Are there many boats passing and re-passing that part of the Nile (Niger) south of Bournou; and what is their object?

A. They are numerous, and carry effects and passengers to the several towns on the banks of the river.

Q. What are the names of the towns in that direction, your Highness has the greatest commerce with?

A. In Wangara, Cuthorra, Cashna, Zangarra, Geoba, Bombarra, Houssa, and Tombuctoo, there are always some Tripoline Merchants.

Q. Next to Bournou, what place has your Highness most direct communication with?

A. Souat, which is the principal Station for caravans that proceed to Tombuctoo, by way of Gadam.

Q. What is the form of government at Souat?

A. Republican, with a sort of head chief or prince, the same as at Houssa and Tombuctoo.

Q. In what manner do the subjects of your Highness obtain leave to pass those countries at a great distance from your frontier?

A. The travelling merchants insure themselves by giving presents, trifling ones, to the head of the country they arrive at, who affords them safe-conduct to the next.

Q. How is the usual trade between Tripoli and Tombuctoo conducted?

A. It is mostly carried on by Fezzan and Gadam Merchants.

Q. What number of Camels does the Tombuctoo Caravan usually consist of?

A. Not so many as formerly: not above a hundred and fifty. The Caravan to Morocco is the largest, as they have not so far to go: it is generally composed of three or four thousand Camels.

Q. When does the Fezzan Caravan proceed to Tombuctoo?

A. The direct road is rather by Gadam, as the nearer one. They set out commonly in March, travel greatly by night, and return toward November; when there is a very extensive fair held at Gadam, resorted to by immense numbers.

Q. What are the principal articles of traffic?

A. Slaves, gold, gum, hides, dates, baracans, nitre, cotton cloth, and great quantities of fruit resembling coffee.

Q. What is the greatest length of time the Caravan is without the means of replenishing their water?—*A.* Eight days.

Q. Such, Captain Smyth writes, is the substance of the principal questions that I asked the Bashaw; whose patience and good-nature, during the long conference, were eminently conspicuous, particularly as the discussion of several of them required time and reference.

A. I trust such conduct will be duly appreciated, when it is considered that this Prince, by the communications thus made, and the free access to his several towns already given to me, has fully proved himself above the mean intolerance that actuates the generality of Turks; and, more especially, as he is acting thus in defiance of the memorable prophecy, stating that all these countries are to be restored to the Christians, and which is so universally believed, that the gates of the several towns and fortresses are closed every Friday from 11 A. M. till 1 P. M., the day and hour predicted for the event. To this, in a great measure, may be ascribed the jealous anxiety with which the Turks watch our designs of exploring these countries.

Q. By means of the inquiries directed by the Bashaw, in pursuance of his promise, authentic information is likely to be obtained respecting the death and effects of the late Mr. Horneman, who travelled in Africa under the direction of the Society for promoting the Discovery of the interior of that Continent.

Q. Will he be subject to much trouble, inquiry on that head?

A. No: but he must not say he is a Christian. People in the interior are very ignorant. I will clothe him myself in a particular way.

Q. But will your Highness guarantee the safety of such a person against all accidents, except sickness and unavoidable calamities?—*A.* I do guarantee.

Q. Will your Highness undertake to provide, in the event of disaster, the papers effects of the deceased; with particular note written by himself, commencing the day he might be taken ill, stating opinion, &c. of the cause, and continually, until he shall be rendered incapable of writing? This question is not to be considered by your Highness as a doubtful conduct; but it is absolutely necessary.

Q. Researches now making in North Africa.

A. A further extract from the same Number of the Quarterly Review, pp. 374-376, will apprise our Readers of the exertions which are now making to penetrate into Africa by Tripoli, and of the persons who are engaged therein.

Q. Tripoli has always been considered as the most eligible point, from which to commence the prosecution of discoveries in the interior of Northern Africa; and, in consequence of the friendly terms with the present Bashaw, and his readiness to meet the views of the British Government, it has been determined to appoint a person of talent and enterprise to the official situation of Vice-Consul at Moorzouk, the capital of Fezzan, which is a dependency of Tripoli, and governed by a Bey, who happens to be a son of the Bashaw, and what is not very usual, on the most friendly terms with his father. From Fezzan, it is understood, there is a constant communication with Kashna, Bournou, and Tombuctoo; the kings of which are all on good terms with the Bashaw of Tripoli. From a MS. Journal, found in a Convent at Tripoli belonging to the "Propaganda," and recording many interesting details concerning the Missions to Bournou about the beginning of the last century, it appears that the road thither had once been perfectly open and safe even for Christians. The passes between Fezzan and Bournou, however, were at that time occupied by robbers, the Fathers took the route to Cassina; where, it would seem, they all perished from the badness of the water.

Q. The strangers shall be masters. From September to May is the time I recommend for an Englishman; but travellers have a fault of generally hurrying a caravan.

Q. Will you also answer for the assistance and guarantee of the King of Bournou?

Q. Can your Highness afford protection to a party going to the south-westward?

A. Nearly the same as through Bournou.

Q. Are there many boats passing and re-passing that part of the Nile (Niger) south of Bournou; and what is their object?

A. They are numerous, and carry effects and passengers to the several towns on the banks of the river.

Q. What are the names of the towns in that direction, your Highness has the greatest commerce with?

A. In Wangara, Cuthorra, Cashna, Zangarra, Geoba, Bombarra, Houssa, and Tombuctoo, there are always some Tripoline Merchants.

Q. Next to Bournou, what place has your Highness most direct communication with?

A. Souat, which is the principal Station for caravans that proceed to Tombuctoo, by way of Gadam.

Q. What is the form of government at Souat?

A. Republican, with a sort of head chief or prince, the same as at Houssa and Tombuctoo.

Q. In what manner do the subjects of your Highness obtain leave to pass those countries at a great distance from your frontier?

A. The travelling merchants insure themselves by giving presents, trifling ones, to the head of the country they arrive at, who affords them safe-conduct to the next.

Q. How is the usual trade between Tripoli and Tombuctoo conducted?

A. It is mostly carried on by Fezzan and Gadam Merchants.

Q. What number of Camels does the Tombuctoo Caravan usually consist of?

A. Not so many as formerly: not above a hundred and fifty. The Caravan to Morocco is the largest, as they have not so far to go: it is generally composed of three or four thousand Camels.

Q. When does the Fezzan Caravan proceed to Tombuctoo?

A. The direct road is rather by Gadam, as the nearer one. They set out commonly in March, travel greatly by night, and return toward November; when there is a very extensive fair held at Gadam, resorted to by immense numbers.

Q. What are the principal articles of traffic?

A. Slaves, gold, gum, hides, dates, baracans, nitre, cotton cloth, and great quantities of fruit resembling coffee.

Q. What is the greatest length of time the Caravan is without the means of replenishing their water?—*A.* Eight days.

Q. Such, Captain Smyth writes, is the substance of the principal questions that I asked the Bashaw; whose patience and good-nature, during the long conference, were eminently conspicuous, particularly as the discussion of several of them required time and reference.

A. I trust such conduct will be duly appreciated, when it is considered that this Prince, by the communications thus made, and the free access to his several towns already given to me, has fully proved himself above the mean intolerance that actuates the generality of Turks; and, more especially, as he is acting thus in defiance of the memorable prophecy, stating that all these countries are to be restored to the Christians, and which is so universally believed, that the gates of the several towns and fortresses are closed every Friday from 11 A. M. till 1 P. M., the day and hour predicted for the event. To this, in a great measure, may be ascribed the jealous anxiety with which the Turks watch our designs of exploring these countries.

Q. By means of the inquiries directed by the Bashaw, in pursuance of his promise, authentic information is likely to be obtained respecting the death and effects of the late Mr. Horneman, who travelled in Africa under the direction of the Society for promoting the Discovery of the interior of that Continent.

Q. Will he be subject to much trouble, inquiry on that head?

A. No: but he must not say he is a Christian. People in the interior are very ignorant. I will clothe him myself in a particular way.

Q. But will your Highness guarantee the safety of such a person against all accidents, except sickness and unavoidable calamities?—*A.* I do guarantee.

Q. Will your Highness undertake to provide, in the event of disaster, the papers effects of the deceased; with particular note written by himself, commencing the day he might be taken ill, stating opinion, &c. of the cause, and continually, until he shall be rendered incapable of writing? This question is not to be considered by your Highness as a doubtful conduct; but it is absolutely necessary.

Q. Researches now making in North Africa.

A. A further extract from the same Number of the Quarterly Review, pp. 374-376, will apprise our Readers of the exertions which are now making to penetrate into Africa by Tripoli, and of the persons who are engaged therein.

Q. Tripoli has always been considered as the most eligible point, from which to commence the prosecution of discoveries in the interior of Northern Africa; and, in consequence of the friendly terms with the present Bashaw, and his readiness to meet the views of the British Government, it has been determined to appoint a person of talent and enterprise to the official situation of Vice-Consul at Moorzouk, the capital of Fezzan, which is a dependency of Tripoli, and governed by a Bey, who happens to be a son of the Bashaw, and what is not very usual, on the most friendly terms with his father. From Fezzan, it is understood, there is a constant communication with Kashna, Bournou, and Tombuctoo; the kings of which are all on good terms with the Bashaw of Tripoli. From a MS. Journal, found in a Convent at Tripoli belonging to the "Propaganda," and recording many interesting details concerning the Missions to Bournou about the beginning of the last century, it appears that the road thither had once been perfectly open and safe even for Christians. The passes between Fezzan and Bournou, however, were at that time occupied by robbers, the Fathers took the route to Cassina; where, it would seem, they all perished from the badness of the water.

Q. The strangers shall be masters. From September to May is the time I recommend for an Englishman; but travellers have a fault of generally hurrying a caravan.

Q. Will you also answer for the assistance and guarantee of the King of Bournou?

Q. Can your Highness afford protection to a party going to the south-westward?

A. Nearly the same as through Bournou.

Q. Are there many boats passing and re-passing that part of the Nile (Niger) south of Bournou; and what is their object?

A. They are numerous, and carry effects and passengers to the several towns on the banks of the river.

Q. What are the names of the towns in that direction, your Highness has the greatest commerce with?

A. In Wangara, Cuthorra, Cashna, Zangarra, Geoba, Bombarra, Houssa, and Tombuctoo, there are always some Tripoline Merchants.

Q. Next to Bournou, what place has your Highness most direct communication with?

A. Souat, which is the principal Station for caravans that proceed to Tombuctoo, by way of Gadam.

Q. How is the usual trade between Tripoli and Tombuctoo conducted?

A. It is mostly carried on by Fezzan and Gadam Merchants.

Q. What number of Camels does the Tombuctoo Caravan usually consist of?

A. Not so many as formerly: not above a hundred and fifty. The Caravan to Morocco is the largest, as they have not so far to go: it is generally composed of three or four thousand Camels.

Q. When does the Fezzan Caravan proceed to Tombuctoo?

A. The direct road is rather by Gadam, as the nearer one. They set out commonly in March, travel greatly by night, and return toward November; when there is a very extensive fair held at Gadam, resorted to by immense numbers.

Q. What are the principal articles of traffic?

A. Slaves, gold, gum, hides, dates, baracans, nitre, cotton cloth, and great quantities of fruit resembling coffee.

Q. What is the greatest length of time the Caravan is without the means of replenishing their water?—*A.* Eight days.

Q. Such, Captain Smyth writes, is the substance of the principal questions that I asked the Bashaw; whose patience and good-nature, during the long conference, were eminently conspicuous, particularly as the discussion of several of them required time and reference.

A. I trust such conduct will be duly appreciated, when it is considered that this Prince, by the communications thus made, and the free access to his several towns already given to me, has fully proved himself above the mean intolerance that actuates the generality of Turks; and, more especially, as he is acting thus in defiance of the memorable prophecy, stating that all these countries are to be restored to the Christians, and which is so universally believed, that the gates of the several towns and fortresses are closed every Friday from 11 A. M. till 1 P. M., the day and hour predicted for the event. To this, in a great measure, may be ascribed the jealous anxiety with which the Turks watch our designs of exploring these countries.

Q. By means of the inquiries directed by the Bashaw, in pursuance of his promise, authentic information is likely to be obtained respecting the death and effects of the late Mr. Horneman, who travelled in Africa under the direction of the Society for promoting the Discovery of the interior of that Continent.

Q. Will he be subject to much trouble, inquiry on that head?

A. No: but he must not say he is a Christian. People in the interior are very ignorant. I will clothe him myself in a particular way.

Q. But will your Highness guarantee the safety of such a person against all accidents, except sickness and unavoidable calamities?—*A.* I do guarantee.

Q. Will your Highness undertake to provide, in the event of disaster, the papers effects of the deceased; with particular note written by himself, commencing the day he might be taken ill, stating opinion, &c. of the cause, and continually, until he shall be rendered incapable of writing? This question is not to be considered by your Highness as a doubtful conduct; but it is absolutely necessary.

Q. Researches now making in North Africa.

A. A further extract from the same Number of the Quarterly Review, pp. 374-376, will apprise our Readers of the exertions which are now making to penetrate into Africa by Tripoli, and of the persons who are engaged therein.

Q. Tripoli has always been considered as the most eligible point, from which to commence the prosecution of discoveries in the interior of Northern Africa; and, in consequence of the friendly terms with the present Bashaw, and his readiness to meet the views of the British Government, it has been determined to appoint a person of talent and enterprise to the official situation of Vice

REVIVAL IN BERGEN, N. J.

From the N. Y. Christian Herald.

The late Revival of Religion in the congregation of Bergen has been such as to warm the hearts and excite the gratitude of the pious.

An unusual attention to the means of grace has been manifested for three or four years past; some have been added to the church every communion season, of such who continue to adorn and warmly to support the cause they have espoused. In the months of May, June, and July last, we have every reason to believe the Holy Spirit was poured down in copious showers—"dropping as the rain, distilling as the dew, or the small rain upon the tender herb, and as the showers upon the grass." It arrested and affected every rank and class of hearers, and afforded a strong hope that it was the Lord's work. It has not ceased—it progresses. Let the glory be ascribed to the Lord.

Although the convictions were deep, and the expressions of sorrow great, in many instances; yet as these were not accompanied with noise or confusion, a reasonable hope is cherished, that this revival has not been the mere effect of animal feeling & sympathetic excitement, nor the work of an earthly vessel; but the Lord has been pleased to bless his own institutions, and to make it obvious, that the excellency of the power is not of man, but of God.

This hope is also strengthened by the attention that is paid to family religion, to female, male, and juvenile prayer meetings, to the monthly concert of prayer, to the ordinances and worship of the sanctuary, and to the support of religious institutions.

There is in this congregation a female Cent Society, also a juvenile Cent Society for the support of the Theological Seminary at New-Brunswick; two Sunday Schools, a Bible Society auxiliary to the American Bible Society which includes the whole Township of Bergen. Besides the preaching of the word of God on the Lord's day, the weekly lectures in private houses appear to have been blessed from above. Many have dated their awakenings under these lectures.

On the 12th of July last there were added to this church 45 members, three of whom were received on certificate from other congregations; and the whole number of members added to this church, not reported in the last annual statistical report of the classes of Bergen, is 82.

It was deemed most proper not to make this communication till sufficient time had been given to test the reality of this work, although it had been expected, and some surprise expressed that it has not been made sooner.

JOHN CORNELISON, V. D. M.
Bergen, N. J. Jan. 20, 1819.

REVIVAL IN ROCKAWAY, N. J.

*Letter to the Editor of the Boston Recorder, from the Rev. BARNABAS KING, dated**Rockaway, (N. J.) March 8, 1819.*

MR. WILLIS.—From the good effects which seem to result from accounts of revivals of religion, I am induced to forward an account of one which has taken place in this congregation. To us the work appears great; especially when we consider the situation of this people 10 years before. In the fall of 1807, I came to this place.—The people had been, for some time, almost entirely destitute of the means of grace. The church was reduced to 35 communicants; and only six of these were males. The Sabbath appeared to be almost forgotten, and iniquity of every kind abounded. Very soon, however, it pleased the Lord to pour out his Spirit upon us, like showers upon the mown grass. The attention of the people became general; and many were added to the Lord. In the course of a year the number of communicants was increased to about 120. The number continued about the same until the fall of 1817. In the month of Sept. a few persons were under serious impressions.—Nothing, however, encouraged much hope of a revival, until the first Sabbath in Oct. Agreeably to my stated practice, after the services in the church I attended one of the Sabbath Schools, (of which there were five in the parish) and while making some remarks on the chapters to which the Bible class had been attending, I observed a deep solemnity on the countenances of both teachers and scholars. Almost every eye was bedewed with tears, every heart overwhelmed with grief. It soon appeared that this was not a mere momentary flight of passion. Most of the teachers, and a large proportion of the scholars over 12 years of age, continued to be deeply anxious about the interesting concerns of their souls, until they were influenced to hope in Christ.—

One of the principal teachers who had been very much devoted to the world, felt himself so suddenly and powerfully impressed with a sense of guilt, that he was obliged to sit down. Expecting soon to shake off the impressions, he endeavored to conceal them, but could find no rest, till he found peace in believing. From this time the work gradually increased until the first of January: but was chiefly confined to the teachers and scholars belonging to the Sabbath Schools. The first day of January, was observed as a day of thanksgiving and prayer. It was a day long to be remembered by many, with gratitude and praise. The people seemed to hear as for their lives. Many date their first serious impressions from that day.

From this time the awakening continued to advance from one neighborhood to another, till it became very general through the whole parish. It extended also to adjacent destitute regions, where revivals were never before known. From this time the cross of Christ seemed to triumph glo-

iously. The mouth of opposition was shut, and every obstacle was removed. That Scripture seemed to be fulfilled, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." The sacrament of the Lord's supper was administered on the second Sabbath. The preparatory lecture on Friday, was from Exod. xix. 10, 11. It seemed indeed as though the Lord did come down amongst us. While many, like Moses, had an animating view of the goodness of God, others were made to tremble like the Israelites, when they said, "Let not God speak to us, lest we die." Four persons were received to the communion of the church, and twenty-three were propounded with a view to their being received next Lord's day. The Lord grant that they may "be steadfast, unmoveable, always abounding in the work of the Lord." There is still a number who entertain a hope that they have passed from death unto life; but do not feel sufficient confidence to make a public profession of their faith. Probably some of these will eventually be gathered in. As yet there appears to be much of the same spirit which was manifested by the subjects of the first revival under the Christian dispensation, who "continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread and in prayers."

The means which, in addition to the stated preaching of the word, appear to have been greatly blessed, are prayer-meetings, especially the monthly concert, and Sabbath morning prayer-meetings; family visitation, and Sabbath Schools. In addition to these, we may add the exhortations of several young men who are candidates for the gospel ministry, from Princeton. One, a member of the College, being here at the commencement of the revival, was, by visiting and exhortation, instrumental in awakening a number of persons. Similar visits from others, belonging to the Theological Seminary, though short, were evidently blessed. Our communion seasons have always left a deep impression on the minds of some. The sight of twenty, to forty or fifty, coming out from the world, and publicly devoting themselves to God, and entering into covenant with Him, has made impressions which the cold heart of the philosopher, and the grovelling mind of the worldling could not resist.

Those neighborhoods have been most signalized blessed, where stated weekly prayer-meetings have been kept up for many years. But by the blessing of God on different means, we see the importance of giving heed to that exhortation, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." BARNABAS KING,
Pastor of the Presbyterian church in Rockaway.

* There has been a remarkable unanimity of sentiment among the subjects of the awakening.

REVIVAL IN NEWPORT, N. H.

*Letter to the Editor of the Boston Recorder, from Rev. JAMES R. WHEELOCK, dated**Newport, N. H. March 20th, 1819.*

MR. WILLIS.—Your readers will doubtless be happy to learn that a work of grace has of late taken place in this town. It commenced about the middle of Dec. last, in the north part of the town, in the Baptist society; and in a few weeks became general. As is usual in such seasons, our religious meetings have been frequent and crowded. During the winter, there has been a conference in some part of the town, every evening in the week, (Saturday evenings excepted) and on many evenings two. Very often these meetings have been so full, that many could not be accommodated with seats.

I have not the means of making an accurate statement, but should think it safe to say, that the number of hopeful converts are at least 130; a large proportion of whom are youth. Sixty-two have already been examined for admission into the church with which I am connected. It is expected a number more will shortly offer themselves. About 50, I understand, have united with the Baptist church. Our next communion is on the first Sabbath in April, and will be, we trust, a refreshing season to Christians here. We have reason to fear the attention at present is not so great as it has been. Our meetings are not so crowded, & cases of conviction are much less frequent. I might detail, & by so doing make out a lengthy account, but there is so much similarity in most of the narratives of revivals; and so little that is peculiar in the late one here, that I forbear.

It may be useful, however, to mention, that in a district school, consisting of about sixty scholars, twenty-one have apparently experienced a saving change. The instructor of this school, a pious young man, prayed with his scholars morning and night. This regulation was opposed by some of his employers, & rendered his situation somewhat unpleasant. He, however, not only persisted in it, but was faithful in conversing with his pupils upon the subject of religion, and in urging their immediate attention to it. In the fore part of February, I was passing the school, and was requested by a neighbor to go in. On entering the room, I was astonished at the solemnity of the scene before me. I fancied I saw in almost every countenance, the anxiety of those who were most needy and deserving. The anxious desire expressed, "What shall I do to be saved?" Most of them, especially the larger scholars, were in tears. The instructor told me, that his school had not, that day, been able to pursue their usual studies, and that he had excused them from their customary tasks. On looking, I observed that nearly all had either a Bible, Testament, or religious Tract before them. The intermission at noon was spent in prayer and serious conversation.

It was a most affecting scene, and one which cannot soon be forgotten. Surely the Lord was in that place. It was none other but the house of God, and the gate of heaven. The pious instructors of our common schools be encouraged from these circumstances, not to become "weary in well

doing," in consequence of the opposition they so often experience in their "labor of love," from the enemies of the Gospel.

Yours, &c. — JAMES R. WHEELOCK,
[A Letter from Rev. LEONARD WORCESTER, communicating an account of a Revival in Putney, Vt. will appear next week.]

WINDSOR VT. SABBATH SCHOOLS.

The Managers of the Windsor Union Sabbath School Society, closed, for the present season, the school under their care, on the 2d Sabbath of Dec. 1818; having continued them one quarter.

On the first of January, the several schools, with their teachers, were assembled in presence of the President, (Col. DUNHAM,) delivered to them, before a crowded audience, in his usual style of elegance, an impressive address, a copy of which is gratifying to state, the Society have requested for the press. The meeting was opened and closed with solemn and pathetic prayer by Rev. Mr. Fowler. When the address was concluded, a number of scholars sang, with great effect, an appropriate hymn, composed by the President for the occasion. The writer of this article was present, and observed with feelings of enthusiasm and delight, the sympathetic pleasure which appeared to pervade and electrify the assembly.—

Who could behold, without emotion, a collection of youth, so interesting from their innocence and tender age, uniting their voices, upon such an occasion, in praise of their Maker? Who could witness such a scene, and not recollect with gratitude, the words of holy writ, *Out of the mouths of babes and sucklings, thou hast perfected praise?*

The Managers of this Society deserve great praise for their indefatigable exertions. Immediately after their appointment, having agreed upon a system to be pursued, they put in operation six schools under the immediate instruction of a competent number of teachers. Three of these schools were established in the village, and the other three in the more remote parts of the parish. The whole number of scholars amounted to 190. A considerable part, however, have attended but a short time. Many did not join the schools till near the close of them, and others have been prevented from constant attendance by sickness and other causes. The average number have been about 90 or 100. These have been of all ages from five to seventeen. Their recitations have been portions of Scripture, pious hymns, and answers to the questions of different Scripture catechisms.

The desire of improvement, which a large portion of the scholars have manifested, is highly praise worthy; and the progress which some of them have made, is astonishing. One little Miss, ten years old, repeated 5,103 verses of Scripture, 68 of hymns, and 790 answers to questions of catechisms; amounting in the whole, to 5,961—lacking only 39 of 6000; that is, 460 verses a week on an average. Another Miss of the same age, repeated 3,086 verses, and another of 11 years, 3,079. The first mentioned young lady, when excited to extraordinary exertion, would commit to memory a thousand verses in a week, and repeat them correctly and fluently. The power of memory in childhood is perhaps not generally known. Many of the scholars themselves, no less than their instructors, have been surprised at their own improvement.

The Managers, as it appeared from a very satisfactory report, which was read at the meeting, did not think that the schools had been as profitable as they might have been, owing, as they modestly professed, to the want of that knowledge of the best system, which can only be learned from experience; but they expressed a hope, that at their re-commencement in the ensuing spring, they should be enabled, by the experience which they had acquired, to introduce some considerable improvements.—JOURNAL.

ALBANY SABBATH SCHOOLS.

A sermon was preached at the South Dutch Church, in Albany, N. Y. on the 23d Nov. by Rev. Mr. Stanbury, and a collection taken up amounting to 127 dollars, for the benefit of the Sabbath Schools established in the city. The appearance in the galleries of the church, of the whole number of pupils, with their instructors, gave additional excitement to the feelings of philanthropy, which the excellent discourse of the preacher was calculated to call forth. The number of persons instructed in these schools, fluctuates from four to six hundred; most of whom, in all probability, would have grown up without education, and in ignorance of moral and religious duties, but for the benevolent interposition of the young ladies and gentlemen who have so kindly undertaken to instruct them.—ARGUS.

FEMALE FELONIES.

Report of the Exeter (N. H.) Female Charitable Society.

In the year 1815, a number of females in this town, impressed with the duty of alleviating the calamities of the destitute, and influenced by the desire of being in a degree useful to them by furnishing them with some articles of clothing, there rendering the sick more comfortable, and enabling some to attend public worship, and convincing that a much greater degree of good might be produced by the united exertions of a few, than could be effected by the individual efforts of a much larger number, formed themselves into a Society by the name of the Female Charitable Society. A constitution was formed and officers chosen, who consisted of a Directress, Treasurer, Secretary and Visiting Committee. There were at first about twenty members; the number has since increased to thirty-four. The Society has met stately the first Wednesday in every month for the purpose of making and repairing garments which have been distributed among those who were most needy and deserving. The first year after the formation of the Society there were expended fifty-two dollars forty cents, in 1816 nine dollars and thirty-nine cents, in 1817 ninety-two dollars and twelve cents, in 1818 seventy-six dollars and ninety-four cents. One hundred and forty yards of cloth have been manufactured by the Society, by means of which several poor and industrious persons were employed; one hundred and seven families have been assisted in seasons of sickness and want, some of whom have been provided with nurses, two hundred and ninety-six garments have been distributed, forty-five suits of clothes have been given to destitute children to enable them to attend the Sabbath Schools; one blind child has been sent to school five quarters, and several children have been taken from the abodes of poverty, clothed and placed in respectable families. There are now belonging to the Society a considerable amount of necessary articles of clothing, which are kept for the purpose of being loaned to the sick. It has been the design of the managers to assist the aged, the sick, and the children of such parents as are unable to take proper care of them.

The Society have been anxious to contribute to the important object of training the children of the poor to usefulness and virtue, convinced that charities cannot be more benevolently appropriated than in securing to the young those opportunities of instruction which may prepare them for usefulness in this life and happiness in eternity.

Public Education.—In 402 towns of the State of New York there are 4614 common schools organized under the act for their establishment. Returns have not been received from all the towns, but it is estimated that in the whole State, there are nearly 6000 schools, in which nearly 250,000 children are annually taught.—The amount annually paid by the State for the support of schools, is \$ 140,000.—Gaz.

OBITUARY NOTICE.

[Communicated for the Boston Recorder.]
Died, at Bath, Me. on the 6th inst.—Dr. ADAMS, aged 74 years.—Dr. Adams, a native of Thompson, Conn. At the commencement of the revolutionary war, he entered the service of the country, as a surgeon in the army, and in that station more than six years, the army, he settled in Ipswich, Mass. place he resided thirteen years, as a physician. In 1796, he removed to Bath, where he continued till his death. About this time, his attention was directed to the cause of an undone sinner; and, casting conditionally into the arms of a merciful God, he obtained a hope of divine favor. At this time, he made a public profession of his faith, and united with the first church in Bath. In the time of his obtaining a hope of an immortal life, he became a decided advocate of the doctrines of grace, and was known as a man of great piety and virtue. He was a member of the American Board of Commissioners of Foreign Missions, made their first appeal to the Boston Missionary Society, Dr. Adams, was among the friends of the Society, he was chosen Secretary of the Foreign Mission Society of Bath, and continued in that office, with unabated interest in the missionary cause, until his death, a few years since, an effort was so great to suppress prevailing immorality, and to engage in the work. Accordingly, "Bath Society for disengaging young public vices, and for distributing religious Tracts," was formed, of which Dr. Adams was a consistent, benevolent, and Christian. He was often heard to say, "I have no wish to survive his usefulness." Within about a week of his decease, he informed the writer of this article, he had spent very few days without watching seriously on death. Thus was he watching." During his short sickness, he manifested great resignation to the will of God, and, in his last moments, he said, "I know whom I have believed, and am persuaded that he will keep what he has promised to him, against that day." On the eve of his decease, addressing his family, he said, "I am happy." Thus died a man of great piety and virtue.

In his profession, he was faithful, and useful; and occasionally administered cordials of religion to his languishing patients, and pointed them to the great truths in his general deportments, he was truly and unassuming. By his death, the church, and society at large, are bereaved of a valuable member; and his family have an irreparable loss. But the will of God is done.

The following Epitaph was composed by himself about two years, and transcribed and read, about three weeks before his death.

*In memory of
SAMUEL ADAMS,
Who was a memorable instance
of the infinite mercy of God,
in JESUS CHRIST.*

For after he had lived nearly sixty years
in the service of sin,
and without God in the world,
he was, by the free, sovereign grace of God,
brought to see the
total depravity of his own soul,
and its enmity against God, and his
the infinite evil of sin;

the absolute necessity of regeneration,
and the all-sufficiency of Jesus Christ
as the only Saviour of lost man;
and, as he humbly hoped, unforgiven
repent of his innumerable sins;
renouncing all dependence
on any work or merit of his own.

His only hope of salvation,
the free, sovereign mercy of God,
in Jesus Christ.

He was born January 29th, O. S. Anno

1745; and died

To sorrow, pain, and sin a long adieu;

And, Christian friends, a short farewell to

Receive, kind earth, the mortal part of me;

And, O my Saviour! take my soul to the

Died, in Weymouth, (North Parish) on

inst. Widow ELIZABETH AYERS, in the

second year of her age. Till about two

years before her death, she exhibited no satis-

faction that she was a subject of renovat-

ing grace, nor did she entertain a hope that she

realized the power of this grace upon her.

But it pleased God at that period, in a won-

derful manner, to shed abroad his love in her

to give her unspeakable joy and peace in

ing. During this period, she was also

member of the church, and repeatedly par-

the symbols of the body and blood of Christ,

her soul ardently loved. She enjoyed an

interrupted to the last, a calm and high

elevated state of mind. The Bible was

light and almost constant companion

society and converse of her Christian friends

among her highest satisfactions. At last

the world, her conversation appeared in

THE RECORDER.

SUN., SATURDAY, MARCH 27, 1819.

Sabbath Schools.

between that and the wants of those who have none to point them to the **Lamb of God!**

One, who hopes, through grace, she is interested in Zion's prosperity.

March, 1819.

LETTER FROM GEORGIA.

Letter from a Gentleman on a visit in Georgia, to the Editor of the Recorder, dated

Mount Zion, Hancock Co. Feb. 27, 1819.

My dear Sir.—It is more than a week since I arrived here. Time, of course, passes pleasantly among those whose hearts are warmed with the holy flame of love to the heathen, and compassion for the "sheep wandering on the mountains without a shepherd." Here, we breathe the air of New-England, and enjoy a scenery that often reminds us of those "hills and dales," where we were first taught that "the earth is the Lord's, and the fullness thereof." Here we find some enlarged views of Christian duty, and liberal feelings toward the great enterprises which are already undertaken, and which promise glorious results to Christendom and the world.

Georgia is fast rising on the scale of improvement in literature and religion. A commendable zeal already displays itself in many parts of the State, and in the Legislature, for the suppression of vice, the encouragement of schools, and the advance of refinement. The success that has crowned the exertions of individuals already, is sufficient to encourage the strong hope of a complete triumph, ere many years shall have passed away, over the ignorance and immorality that are a shame to any people. The friends of good order and vital piety, are uniting their strength, as they ever ought to do, and lifting up their voices in favor of missionary effort, and the universal diffusion of knowledge. It is not unreasonable in them to confine their views at present, chiefly at home. Much is to be done here, and the sooner it can be accomplished, the more may be expected ultimately, for national objects. I do not believe that local plans of benevolence will be retarded by any zeal displayed in behalf of plans more general; but the truth on this subject is never to be learned by the dull intellects of depraved man, except from experience. We need not be surprised, therefore, that in this part of the country, there be still many remaining prejudices against extending aid to objects which are not strictly *domestic*. And perhaps the zeal that is now kindling for *home* improvement, will increase to an intensity that shall shortly consume every remnant of prejudice against "foreign objects."

It is common in New England to hear an excuse of this kind, for withholding aid from Missionary Societies; "We have to support our own ministers, and that is as much as we can do." I have often wished since being in this State, that such "pleaders for covetousness," could stand by, and hear the counter excuses of those who have no ministers, and cannot get them. "If we only had a minister for ourselves, we would help to raise up ministers for others, with all our hearts." The only places where solicitations for assistance to Missionary and Education Societies are quite unsuccessful, are those in which the regular administration of the divine ordinances is not supported; and it is an unquestionable fact that those fully and literally contribute to the maintenance of religion at home, are the most liberal benefactors of the church abroad. This however is not a fact new to you; but it is a fact that presents itself to my mind so constantly, as to give it "confirmation strong as proof from holy writ," and it ought to be published every week in every religious newspaper in the United States.

We had a very pleasant meeting of "friends to Zion," last Wednesday evening at brother B's. A Society was formed at that time auxiliary to the American Education Society, and its officers were chosen. Joseph Bryan, Esq. was elected President; E. Wiley, Vice-President; Rev. N. S. Beman, Secretary; Isaac M. Wales, Leg-Treasurer; and four male with three female Directors. Thirty persons subscribed the Constitution on that evening; others will probably unite soon with the Society, and form a close and zealous band of brethren, co-operating with the larger hosts of the Lord at the north.

PEACE and EDUCATION.

While the Emperor ALEXANDER lives, the peace of Europe will not probably be disturbed with impunity. His love of Peace, and the things of the Prince of Peace, appear to constitute his soul. At a late meeting of a Bible Society, in England, a Mr. CLARKSON, mentioned a conversation he had with the Emperor lately, at *Aix la Chapelle*; in which among other things, he said, "That when he had heard of a Society established in the U. States of America, for the prevention of war, it so coincided with his own views, and was for so good a moral purpose, that he had thought it right to signify his opinion of it to His Royal Highness." Speaking of educating the poor, he said, "Teach the rising generation to read, and give them the Holy Scriptures, the only foundation of true morals, and you lay the axe at the root of every vicious custom. War itself, among others, must give way, wherever Christianity maintains a solid seat in the hearts of men.—*Centinel.*

The SULTAN KATTEGARRY, well known in the religious world as the *Tartar Prince*, who, a few years ago, became convert to the Christian faith, has for sometime resided in Edinburgh, and is now on a visit to Dunsinane House. He attended and received the sacrament of the Lord's Supper in the middle church at Perth, on Sabbath last. He is about 28 years of age, and has an extremely interesting appearance. His countenance is mild and expressive; his manners modest and unassuming; and his conversation rational and manly. He speaks the English language with remarkable fluency.—*London paper.*

French Priests.—A letter of a recent date from Paris says—"It is impossible to describe the growing insolence of the priesthood. The king himself has in vain recommended charity and benevolence to this race of people. Every where instances of bigotry and intolerance multiply. Things are approaching to a crisis; for though the religion of the nation (if they have any) is popery, they can no longer tamely submit to the arrogant presumption of the satellites of his Holiness."

(To be continued.)

For this and several other hints which we offer on this subject, we gratefully acknowledge our obligation to an anonymous correspondent, whose communication, would our limits, should have appeared in its original form.

FEMALE BENEFICENCE.—*from a Lady in New-York State, to the Director of the American Education Society.*

—It was with no small interest I noted the Recorder the mention of a donation by an unknown Female Friend, the avails of which, for the permanent fund of the Education Society. Likewise, from time to time, I have permitted to realize something as the result of my industry; as a certain proportion of the embarrassments under which the Missions at Brainerd must labor, limits prescribed to them in their establishment, have led me to enquire, what further aid, an individual, do. With this enquiry stimulated by it, I commit to your Treasury of the American Education Society, the enclosed "Order" of forty dollars, to the Society's use, either to the permanent fund, or otherwise, as shall be expedient.

Gen. Amasa Allen, of Walpole, N. H. has presented \$ 400 to the Episcopal Society, at Belvoir Falls, to purchase a Bell, for Immanuel Church, lately erected in that village. Such liberal gifts do honor to our country.

The merchants of New York have provided funds for the religious instruction and improvement of Seamen; and are preparing means to erect a Mariners' Church, the ground being already obtained.

He, whose is the earth and the fulness, will provide. Yet, should I be permitted to need, Oh, where is the comparison

(51)

ORDAINED.—At Weymouth, on the 24th ult. the Rev. WILLIAM TYLER, as Colleague Pastor and Teacher with the Rev. Simeon Williams over the second church and society in that town. Introductory prayer by the Rev. Mr. Colbourn of Abington; Sermon by Rev. Mr. Holman of Attleborough, from John 18, 37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Ordaining prayer by Rev. Mr. Thompson, of Rehoboth; Charge by Rev. Mr. Weeks of Abington; Right hand of Fellowship by Rev. Mr. Perkins of Braintree, and concluding prayer by Rev. Mr. Pomroy of Randolph. The performances of the Rev. Clergy were solemn and appropriate, and a choir of Singers, composed wholly of persons belonging to the parish, performed a number of fine pieces of sacred music, in a very high style of excellence.

A number of Young Ladies in the south parish of Weymouth, have presented the Rev. WILLIAM TYLER, their Junior Pastor, with \$5, 50, to aid him in the purchase of books for his private library.

Installed at Salisbury, Vt. 11th inst. the Rev. JOSEPH CHENEY. Sermon by Rev. Joshua Bates, D. D. President of Middlebury College; Charge by Rev. Thos. A. Merrill; Fellowship by Rev. Alexander Lovell.—*Messenger.*

FIRE.—A Cotton Factory and Machine Shop were burnt at Walpole, (Mass.) on Friday evening last week. The buildings were owned by Messrs. John Blackburn & Son. Loss estimated at \$12,000. It is not known by what means the fire was communicated, but supposed to take from the snuff of a lamp. Nothing was saved but seven bales of Cotton. Among the stock burnt, were twelve bales of Cotton, and four tons of Yarn.

Hydrophobia.—The last *Dover*, N. H. paper contains a most distressing account, given by Dr. JAMES DOW, of the depredations committed by a mad dog in Somersworth, N. H. who, from the 6th to the 15th of Feb. last, bit Mrs. Hussey, the wife of the owner of the dog, three children, a horse, several cattle, and two dogs. Several of the cattle have died since.

The Albert, Capt. Prince, in 27 days from Havana, arrived at Holmes' Hole on the 14th inst. The Albert, on the 9th inst. at 7 A. M. picked up the boat of the schr. Morning Star, of New-York, Welden, from Mobile, with her Capt. crew and one passenger—the vessel having caught fire the same morning at half past 5.—In about 20 minutes after the people got on board the Albert, the schr. broke out in flames and fell off before the wind and was out of sight in about an hour and a half.

Four persons, viz. James Teed, David Conkling, D. Donning, and J. Hodges, have been convicted, at Goshen, New-York, of the murder of a Mr. Richard Jennings, and sentenced to be hung on the 16th of April next. Mrs. Teed the wife of the first mentioned condemned persons, being implicated in the murder, in consideration of her sex, and being a weak woman influenced by her husband, was sentenced to 30 days imprisonment. The Court having permitted a nolle prosequi to be entered upon the indictment against her for the capital offence.

FOREIGN NEWS.

PRINCE REGENT'S SPEECH.

On the 21st Jan. the British Parliament was opened in due form; when the Commissioners, among whom we notice the Duke of Wellington presented the speech of the Prince Regent, which was read by the Lord Chancellor. After noticing with suitable expressions of regret, the continued indisposition of the King, and the death of the Queen, it proceeds:—

"We are directed to inform you, that the negotiations which have taken place at Aix-la-Chapelle have led to the evacuation of the French territory by the allied armies. The Prince Regent has given orders, that the convention concluded for this purpose, as well as the other documents connected with this arrangement, shall be laid before you: and he is persuaded, that you will view with peculiar satisfaction the intimate union which so happily subsists amongst the powers who were parties to these transactions, and the unvaried disposition which has been manifested in all their proceedings for the preservation of the peace and tranquility of Europe."

"His Royal Highness feels assured, that you will learn with satisfaction the extent of reduction which the present situation of Europe, and the circumstances of the British Empire, have enabled His Royal Highness to effect in the naval and military establishments of the country."

"His Royal Highness has also the gratification of announcing to you, a considerable and progressive improvement of the revenue in its most important branches."

"His Royal Highness commands us to inform you, that the operations undertaken by the Governor General in Council against the Pindarees were dictated by the strictest principles of self-defence; and that in the extended hostilities which followed upon those operations, the Mahratta Princes were in every instance the aggressors. Under the provident and skilful superintendance of the Marquis of Hastings, the campaign was marked in every point by brilliant achievements and success; and His Majesty's forces, and those of the East India Company (native as well as European,) rivalled each other in sustaining the reputation of the British arms."

"The Prince Regent has the greatest pleasure in being able to inform you, that the trade, commerce and manufactures of the country, are in a most flourishing condition."

"The favorable change which has so rapidly taken place in the internal circumstances of the United Kingdom, affords the strongest proof of the solidity of its resources."

All the documents relating to the execution of ARTHUR NOT and AMERISTON, are fully copied in the London papers. In some they are very severely commented on; and the transaction pronounced "most atrocious murder." The Courier says on the subject, "We do not intend to recur to this affair until it has been brought before Parliament."

On the 22d, when the address in answer to the Prince Regent's speech was in discussion, in the House of Peers, Lord Liverpool, alluding to the subject, said, "The act alluded to has been wholly unauthorized by the American government; and at a proper opportunity I will give a full explanation on the subject."

The London Courier, of the 20th Jan. states that the Society for the suppression of vice, have instituted a prosecution against Richard Carlisle, of Fleet-street, for publishing Paine's *Age of Reason*.

The whole of Queen Charlotte's property, including the jewels presented to her, does not exceed 140,000£!!

The crown Jewels so long missing have been found where the King had hid them.

On the 14th of January, a number of persons calling themselves the disciples of Joanna Southcott, assembled in London, and after sounding a trumpet, they proclaimed the second coming of the Shiloh. A large mob assembled, who pelted these deluded people with every sort of missile they could procure. They were finally rescued from the mob, and taken before the magistrates, who committed them for want of bail.

Accounts from Odessa state, that the Greek inhabitants of that town have recently established a school, a press, and a theatre. The tragedy of *Philoctetes*, by Sophocles, translated into modern Greek, and that of *The Death of Demosthenes*, have been performed there.

ENGLAND.

London, Jan. 10.

Abstract of the net produce of the revenue of Great Britain for the quarters ending 5th January, 1818 and 1819, respectively, exclusive of arrear of war duties.

	1818	1819
Customs,	£3,017,621	2,465,664
Excise,	5,499,672	6,236,040
Stamp,	1,666,532	1,530,582
Post Office,	319,000	319,000
Assessed Taxes,	2,260,017	2,302,778
Land Taxes,	353,604	406,566
Miscellaneous,	255,318	133,381
	13,271,764	13,398,761

Prussia.—A very general notion is entertained, that more suicides are committed in England than in other countries; and day after day the newspapers are filled with communications in which this is always assumed as an undoubted fact.—The late publication of Mr. Kamptz, of Berlin, founded on official returns, proves that, in the towns of Prussia, the suicides are more numerous than they are in England. For instance—

	Population	Suicides in 1817.
Berlin	166,584	57
Potsdam (not including the Military)	15,426	77
Frankfort on the Oder	12,500	41
Breslau	63,020	58
Leignitz	10,000	37
Reichenbach	3,500	56
Magdeburg	27,869	50
Merseburg	6,000	20
Dusseldorf	15,000	24

We do not believe that in any one town of the British dominions, the capital not excepted, the suicides amount to one tenth of the rate of Reichenbach; which is no less than 1 to 62.

Prussia.—*Berlin, Dec. 22.*

An official statistical estimate of our Monarchy has been published. Its details are as follow:

Extent—5,628 square geographical leagues at 15 leagues to a degree.

Population (1818)—10,593,157 souls, making

2,106 to each square league,

Males from 15 to 60 years of age—3,029,448.

Of 464,191 newly born infants, 31,585 were illegitimate. The mortality for the above year has been 2 in 62, that is on 33 men and 55 women. A ninth of the accidental deaths is attributed to the parents neglecting the benefits of vaccine inoculation: two ninths to suicide or drowning, by individuals bathing in the rivers.

Two expeditions are fitting in France—one for China, and one for Africa.

At the last date, Nov. 26th, from St. Helena, BROXARTEN enjoyed his usual health, and was safe in his residence.

MARRIAGES.

In Boston, Mr. Nathaniel Daniels, to Miss Ann Hay; Mr. Solomon Hopkins, mer. of Baltimore, to Miss Maria H. Coates, eldest dau. of Mr. John Coates; Henry Orme, Esq., to Miss Frances B. Little.

At Scituate, Major Angell, to Miss Mary Watson.

At Brookline, Mr. Erastus Champney, to Miss Hannah H. Hunting.

At Providence, Rev. Stephen Hull, of Raynham, Mass. to Miss Caroline H. Lippit.

DEATHS.

In Boston, Miss Eliza Perry, aged 22—belonging to Portsmouth, N. H.; Mr. Nathaniel Spear; Mrs. Mary Hoffman, aged 52, widow of John H.

In Roxbury, on Saturday last Mr. Nathaniel Frost, from a fall from the ridge pole of a three story house—he died in three hours after.

At Dorchester, Mrs. Mary Anton, wife of Mr. George Pollock, aged 23.—At Lynn, Mrs. Elizabeth Avery, aged 88.—At Lyme, Mr. John Wait, aged 70.—At Ashford, Mrs. Mary Eastmond, aged 57.—At Quincy, Mrs. Mary Bolcher, aged 37.—At Sag-Harbor, Major John Jermain, aged 61.—At Hallowell, Mr. Daniel Heard, Jr. aged 20; Mrs. Betsey Smith, aged 33.—At Worcester, Mr. Benjamin Flagg, aged 73.—At Gloucester, Mrs. Abigail Rogers, aged 39.—At Hingham, Capt. Elijah Lewis, Jr. aged 56.—At Woburn, Mr. Jacob Richardson, aged 66.—At Portland, Mrs. Statira Townsend, aged 2

INDIAN HISTORY

From the Philadelphia Register, and National Recorder.
Historical and Literary Transactions, Vol. 1, by the Historical and Literary Committee of the American Philosophical Society—pp. 464—465. Small, Philadelphia.

the bar, not drawing more than 24 feet water. The other harbor is called by the Spaniards Bocca Grande; and by the English Charlotte Harbor; stated to be in latitude 26° 43' north, and 82° 30' west longitude. It has fifteen feet water on the bar, and good anchorage within. Exclusive of those harbors, there are several others, well calculated for coasting vessels that draw not more than seven feet of water.—The Florida Keys and Reef, likewise furnish a great number of harbors proper for coasting vessels, and advantageous stations for cruizers; particularly that of the Key Biscano, situated at the northern entrance of the Reef, and capable of commanding the whole coasting trade which should take that passage. This being the entrance of the Reef, and the most proper place to depart from in sailing northwardly, would be one of the most eligible positions on the whole coast, and perhaps on the continent, for a light-house. But, instead of any advantage being derived, either to the United States, or his Catholic Majesty, from these favorable situations, they serve as dens and hiding places for the privateers and picaroons of the Bahama Islands, by which the trade of both nations has suffered immensely in spoliations; and, extraordinary as it may appear, it is no less true, that nearly the whole coast of East Florida, so far as maritime possession gives a right, is under the dominion of the Bahama Islands; the coast and islands being uninhabited, even by a single solitary settler, from Appalachia almost round to St. Augustine; from which the inhabitants of the Bahama Islands cut and carry off, without interruption, as much of the valuable ship timber as they find necessary or convenient."

The following brief notice of Florida is taken from Rees's Cyclopaedia.

MISCELLANY.

EAST FLORIDA.

Historical Notices.—From *Elliot's Journal*, published in 1814.

"The discovery of East Florida is generally attributed to Juan Ponce de Leon, in 1512; but it is, probably, the eastern coast was discovered, about 15 years before that time, by Sebastian Cabot. After the coast of East Florida had been discovered by Juan Ponce de Leon, the country was visited by a number of adventurers; but the first patent was obtained by Francis de Geray, who did not live to take possession of the province. Francis de Geray was succeeded by Luke V. de Allegon, who visited Florida about the year 1524, and was succeeded by Pamphilo de Narvaez, in 1528 or 1529, who died on the coast, and was succeeded by that celebrated adventurer, Ferdinand de Soto; who traversed both the Floridas and part of our western country, from the year 1530, to 1542, and died at the Forks of the Red River, or, as some writers state, on the Mississippi. The first permanent settlement in East Florida, was attempted by some French protestants, in the year 1562, to secure to themselves a retreat from religious persecution. But, as soon as the King of Spain received an account of the commencement of this infant settlement, he dispatched Don Pedro Matepe de Aviles into East Florida, with a considerable force, to destroy it; which he effected, in a most cruel and barbarous manner, in the year 1565, and established a colony at St. Augustine. For this service, it appears that Matendez obtained a grant for all Florida, which grant included the whole coast on the Gulf of Mexico, and as far north and east as Newfoundland, to which was added a number of privileges, for which he was to perform some signal services; one was, to make a chart of the coast of Florida, for the use of the Spanish navigators who visited those seas; but this service was never performed; nor does it appear that any measures were taken for that purpose, until about 1718, when Don Gonzalez Carrenza, the principal pilot of the Spanish flota, undertook it; but his observations remained in manuscript, and were little known, until published in London, in the year 1740: they are, however, very imperfect. In 1586, St. Augustine, the capital of the province, was taken and pillaged by Sir Francis Drake; and, in 1665, it was again taken and plundered by Capt. Davis, who headed and commanded a company of Buccaneers. In 1702, an expedition was carried on against it by Col. Moore, Governor of Carolina; his force consisted of 500 English troops, and 700 Indians, with whom he besieged the city for three months, without success, and then retired. Except those incidents, the history of East Florida, from the settling of the colony, in 1565, is little more than a succession of Governors, until Gen. Oglethorpe took possession of Georgia, which circumstance excited considerable jealousy at the court of Madrid, and a large force was sent against him, which he not only defeated, but, after various encounters, carried his conquests to the gates of St. Augustine, and laid siege to that city in 1740; but, being badly supplied with almost every article necessary to give success to such an undertaking, he was obliged to relinquish his design."

"East Florida is but little better than a wilderness; the soil is not superior to that of West Florida, and none of its navigable waters rising in the United States, it does not appear equally interesting. It is, nevertheless, of immense importance to the United States, being, from its present situation, well calculated to give security to the commerce between the Atlantic and the Western States; and may be considered one of the main keys to the trade of the Gulf of Mexico. On the west side, it affords two remarkably fine harbors; one is known by the name of Hillsborough bay, (Bay Tompa or Spiritu Santo): the latitude is stated to be 27° 36' north, and the longitude 83° west of Greenwich. It is very capacious, and will admit any vessel over

provoked his anger, that unable any longer to contain himself, the latter instantly replied: "You have grossly insulted me; but I will prevent you from doing the like again!" and at the same moment stabbed him through the body with his knife, so that he dropped down dead by his side. The alarm being immediately spread through the village, a crowd of Indians, assembled, and the murderer having seated himself on the ground by the side of the dead body, coolly awaited his fate, which he could not expect to be any other than immediate death, particularly as the cry of the people was "Kill him! kill him!" But although he placed his body and head in a proper posture to receive the stroke of the tomahawk, no one attempted to lay hands on him; but after removing the dead body from where it lay, he left him alone. Not meeting here with his expected fate, he rose from this place for a more public part of the village, and there lay down on the ground in the hope of being the sooner despatched; but the spectators, after viewing him, all retired again.—Sensible that his life was justly forfeited, and anxious to be relieved from a state of suspense, he took the resolution to go to the mother of the deceased, an aged widow, whom he addressed in these words: "Woman, I have killed thy son: he had insulted me, it is true; but still he was thine, and his life was valuable to thee; I, therefore, now surrender myself up to thy will. Direct as thou wilt have it, and relieve me speedily from misery."

To which the woman answered: "Thou hast, indeed, killed my son who was dear to me, and the only supporter I had in my old age. One life is already lost, and to take thine on that account, cannot be of any service to me, nor better my situation. Thou hast, however, a son, whom if thou wilt give me in place of my son whom thou hast slain, all shall be wiped away." The murderer then replied: "Mother, my son is yet but a child, ten years old, and can be of no service to thee, but rather a trouble and charge: but here am I, truly capable of supporting and maintaining thee: if thou wilt receive me as thy son, nothing shall be wanting on my part to make thee comfortable while thou livest." The woman approving of the proposal, forthwith adopted him as her son, and took the whole family to her house.

TREATIES.

In early times, when Indian nations, after long and bloody wars, met together for the purpose of adjusting their differences, or concluding a peace with each other, it was their laudable custom, as a token of their sincerity, to remove out of the place where the peacemakers were sitting, all warlike weapons and instruments of destruction, of whatever form or shape. "For," said they, "when we are engaged in a good work, nothing that is bad must be visible. We are met together to forgive and forget, to bury the destructive weapon, and put it quite out of sight; we cast away from us the fatal instrument that has caused so much grief to our wives and children, and has been the source of so many tears. It is our earnest hope and wish that it may never be dug up again." So particular were they on this point, that if a single weapon had been in sight, while a treaty was negotiating, it would have disturbed their minds by recalling the memory of past events, & instead (as they say) of gladdening their hearts, by the prospect of a speedy peace, would on the contrary, have filled them with sorrow.

Nor would they even permit any warlike weapon to remain within the limits of their council fire, when assembled together about the ordinary business of government. It might, they said, have a bad effect, and defeat the object for which they had met. It might be a check on some of the persons assembled, and perhaps, prevent those who had a just complaint or representation to make, from speaking their minds freely. William Penn, said they, when he treated with them, adopted this ancient mode of their ancestors, and covered them under a grove of shady trees, where the little birds on their boughs were warbling their sweet notes. In commemoration of these conferences (which are always to Indians a subject of pleasing remembrance) they frequently assembled together in the woods, in some shady spot as nearly as possible similar to those where they used to meet their brother *Miquon*, and there lay all his "words" or speeches, with those of his descendants, on a blanket or clean piece of bark, and with great satisfaction go successively over the whole. This practice (which I have repeatedly witnessed) continued until the year 1730, when the disturbances which then took place put an end to it, probably for ever.

The first step that parents take towards the education of their children, is to prepare them for future happiness, by impressing upon their tender minds, that they are indebted for their existence to a great, good and benevolent Spirit, who not only has given them life, but has ordained them for certain great purposes. That he has given them a fertile extensive country, well stocked with game of every kind for their subsistence, & that by one of his inferior spirits he has also sent down to them from above corn, pumpkins, squash, beans and other vegetables for their nourishment; all which blessings their ancestors have enjoyed for a great number of ages. That this great Spirit looks down upon the Indians, to see whether they are grateful to him, and make him a due return for the many benefits he has bestowed, and therefore that it is their duty to show their thankfulness by worshipping him, and doing that which is pleasing in his sight.

When this instruction is given in the form of precepts, it must not be supposed that it is done in an authoritative or forbidding tone, but, on the contrary, in the gentlest and most persuasive manner: nor is the parent's authority ever supported by harsh or compulsive means; no whips, no punishments, no threats are even used to enforce commands or compel obedience. The child's pride is the feeling to which an appeal is made, which proves successful in almost every instance.

A father needs only to say in the presence of his children: "I want such a thing done; I want one of my children to go upon such an errand; let me see who is the good child that will do it?" This word *good* operates, as it were, by magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepit man or woman pass by, led along by a child, he will draw the attention of his own children to the object, by saying: "What a good child that must be, which pays such attention to the aged! That child, indeed, looks forward to the time when it will likewise be old!" or he will say, "May the great Spirit, who looks upon him, grant this good child a long life!"

This method of conveying instruction is, I believe, common to most Indian nations; it is, so at least, amongst all those that I have become acquainted with, and lays the foundation for that voluntary submission to their chiefs, for which they are so remarkable. Thus has been maintained for ages, without convulsions and without civil discord, this traditional government, of which the world, perhaps, does not offer another example: a government in which there are no positive laws, but only long established habits and customs; no code of jurisprudence, but the experience of former times; no magistrate, but advisers, to whom the people, nevertheless, in which age confers rank, wisdom gives power, and moral goodness secures a title to universal respect. All this seems to be effected by the simple means of an excellent mode of education, by which a strong attachment to ancient customs, respect for age, and the love of virtue, are indelibly impressed upon the minds of youth, so that these impressions acquire strength as time pursues its course, and as they pass through successive generations.

REMARKABLE ANECDOTE.

There were in the village of La Chine, two remarkable Indians, the one for his stature, being six feet four inches in height, and the other for his strength and activity. These two meeting together one day in the street (a third being present) the former in a high tone made use of some insulting language to the other, which he could not well put up with; he called him a coward, said he was his inferior in every respect, and so provoked his anger, that unable any longer to contain himself, the latter instantly replied: "You have grossly insulted me; but I will prevent you from doing the like again!" and at the same moment stabbed him through the body with his knife, so that he dropped down dead by his side. The alarm being immediately spread through the village, a crowd of Indians, assembled, and the murderer having seated himself on the ground by the side of the dead body, coolly awaited his fate, which he could not expect to be any other than immediate death, particularly as the cry of the people was "Kill him! kill him!" But although he placed his body and head in a proper posture to receive the stroke of the tomahawk, no one attempted to lay hands on him; but after removing the dead body from where it lay, he left him alone. Not meeting here with his expected fate, he rose from this place for a more public part of the village, and there lay down on the ground in the hope of being the sooner despatched; but the spectators, after viewing him, all retired again.—Sensible that his life was justly forfeited, and anxious to be relieved from a state of suspense, he took the resolution to go to the mother of the deceased, an aged widow, whom he addressed in these words: "Woman, I have killed thy son: he had insulted me, it is true; but still he was thine, and his life was valuable to thee; I, therefore, now surrender myself up to thy will. Direct as thou wilt have it, and relieve me speedily from misery."

THE PROFANE SWEARER REPROVED. A lady, on her way from Edinburgh to Glasgow, in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy, till she could no longer keep silence. "Sir," said she to the officer, "can you talk in the Ga-

lic tongue?" [The language used in the north of Scotland.] To this he replied in the native, seemingly with great pleasure, excepting some conversation with the lady in his dialect. The lady then politely desired him to swear any more, but it merely was very offensive to herself & the rest of the company, and no more oaths were heard from during the remainder of the journey.—Ch.

BRADFORD ACADEMY.

THE first summer term at Bradford Academy will commence on Wednesday, 5th of next; at which time, the female department will be opened for the reception of young ladies, under the care of the same Instructor and governess as last season. BENA. GREENE, Bradford, March, 18, 1819.

Preacher's Manual.

CHARLES EWER, Bookseller, No. 51, Cornhill, has in press, and will publish in the course of the present month,

The Young Preacher's Manual, consisting of Claude's Essay on the composition of a sermon, abridged; Gregory on the composition and delivery of a Sermon; Rebagh on the Art of Preaching; Fehelon's Dialogues on the Duties of the Pulpit; Brown's Address to Students in Divinity—and probably some other works on the same subjects.

A List of Books, to aid young Preachers in the selection of a Library, will probably be an

The whole to be revised by EBENEZER D. BARTLETT Professor of Sacred Literature in the Theological Seminary at Andover.

The above work will be handsomely bound on fine paper with good type, and will be priced in one volume octavo, of 400 pages. The price to subscribers will be two dollars, and two dollars & 25 cents bound. The price will be enhanced after the work is published. Those who may be desirous of possessing the name to the publisher, without delay.

Just received, and for sale, price 25 cents.

Memoirs of Simon Wilhelm, a native of the Soso country, West Africa, who died in the House of the Church Missionary Society, on Aug. 20, 1817, aged 17 years. Together with some accounts of the Superstitions of the Indians of West Africa.

Published and for sale as above.

Memoirs of the Life and writings of Claudio Buchanan, D. D. price \$1.25. Dr. Buchanan's Serious Call to a Devout & Holy Life, \$1.25, with a great variety of new, valuable, interesting Religious Publications. N.Y.

Old Colony Collection.

THIS day published and for sale at the Store of JAMES LORING, No. 2, Cornhill, the 12th and 13th numbers of the Old Colony Collection of Anthems, containing Handel's Dettingen Te Deum; The Eliot Death of Death, &c. This last piece was presented by Mr. and Mrs. Hayden Society by Mr. Phillips, in a visit to Boston. Previous numbers for March.

FOR SALE BY J. BUMSTEAD & SON.

At No. 68, Cornhill, plain worsted and cotton Fringes, of almost every form and colour.

BED-TICKS—Fine English Linen and fine American Cotton.

FEATHERS—Live Geese, Russian and Down.

SUNDRIES—Down Beds, Feather Mattresses, Pew Cushions, green and crimson Bindings, Cord, Tassels, &c. F.

Scotch Lawns, for 3s. 9d. a yard.

JAMES BREWER, No. 64, Market-street, recently received a quantity more of cheap LAWNS, which are going rapidly.

Also—A lot of elegant Furniture Cloth, which are offered uncommonly cheap. D.

NOTICE.

B. SHEPARD & SON, have taken into partnership Mr. THOMAS S. NELSON. Their business will in future be conducted in the firm of SHEPARD & NELSON.

Wrentham, Jan. 19, 1819.

Cord Wood, &c.

A QUANTITY of Canal and Eastern Wood, in good quality, will be disposed of to all others by retail or otherwise, to make for repairs rendered necessary by the late tide, by EBENEZER SMITH, Mill Pond, Wrentham. Who has for sale, clear Joist, 3 inch deck Plank, deep flooring Joist, Nest Castle Barrels, Rum Huds. W. O. Heading, and assortment of seasoned Lumber.

To Let—A Tenement and Shop. 311

Elegant and Low-priced Furniture. Cheaper than ever.

SAMUEL BEAL,

ON CHASTISING CHILDREN.

ABOUT twenty years ago, being in habits of intimacy and connection in civil life with a respectable gentleman, he one day, in conversation on family affairs, related, with tears, a transaction between himself and one of his sons, a fine boy, about ten or eleven years of age. The son was by no means the lowest in the esteem of his father, but had a full share of his affection.

It happened one day, that the boy told an untruth knowingly, which afterwards came to the knowledge of his father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, & there reprimanded him, by setting forth the exceeding heinousness of the sin against God, and the danger therby of his own soul. He then proceeded to the distressing work of correction: (I have no doubt that every stroke was as afflictive to the parent as to the child;) after which on leaving the room, the father began to fear that he had exceeded a due measure, (which I conceive was an excess of parental affection;) he made as though he was going down the stairs after shutting the door; but pausing a little, he returned softly to the door, where he waited some time, hearing the sobbing and sighing of the boy. After a while the father heard a movement, & began to think of rebuking, but after descending a step or two, he heard his son speak; on which he softly resumed his former station, and looking through the key-hole of the door, perceived his son on his knees, acknowledging his guilt and shame before God, and praying for forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him; also praying for his brothers and family.

To parents it is unnecessary to dwell on the feelings of an affectionate father under such circumstances, the language of whom corresponds with that of his heavenly Father: "As many as I love I rebuke and chasten;"—Like as a father piteth his children, so the Lord pitith them that fear him," Psalm ciii. 13.—*L. Methodist Mag.*

Williams' ANATOMICAL MUSEUM.

No. 6, School-Street, Boston, paragon, so highly commended by the Professors, which has recently been exhibited in New York and Philadelphia, and which the admiration of every spectator.—The Museum now contains 22 preparations, representing numerous dissections of the human frame, which are computed to be the most extensive in the United States.

Hours of attendance, for Gentlemen, from A. M. till 5 P. M. every day in the week, (Sunday excepted,) which is reserved exclusively for the Ladies, who will be attended by WILLIAMS. The above preparations were invented by Mr. W.

Tickets of admission, at 75 cts. each, had at the Museum, and at the Shakspeare Library, No. 25, School-Street, for